



CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 23 – February 2023

Pain in the workplace

Dear Affiliates

Many people experience a workplace crisis. It can be the result of sexual assault, or a dispute between workers and co-workers or supervisors. Toxic workplace conditions, such as long hours of work, constant changes in shifts, being underpaid and poor leadership may lead to violence and cause a crisis in the workplace. Lack of job security or being laid off may contribute to a crisis.

During the Covid-19 pandemic people's work and private lives were affected. The workplace environment changed drastically. Many people lost their jobs and a major health crisis turned into a major economic crisis. This crisis is still unfolding as the economic situation created many uncertainties, both for job seekers and those in jobs.

How do these issues affect believers and their vocational callings? How can you support and edify a fellow brother or sister in Christ struggling with a workplace crisis? The first step would be to listen actively and reflect on the type of crisis and loss your brother or sister is experiencing. Job loss leads to emotions of grief and in some cases loss of occupational identity.

It also leads to worry and anxiety in a time when companies are downsizing. This happened during the Covid-19 pandemic, and it is still happening. You can come along side your fellow believer, listen to, and share these painful emotions.

If a crisis is the result of sexual assault, it creates a serious dilemma for the victim who is facing a choice of reporting the person and getting fired, resigning, or keeping quiet. The right choice might not be a straightforward choice, and you may have to encourage and support the victim but refrain from making the choice.

As a follower of Christ, you need to pray and seek the guidance and wisdom of the Holy Spirit in the situation. We need to look at these challenges holistically. The person in crisis suffers emotionally, cognitively and spirituality. Feelings of shame, guilt, worthlessness, hopelessness, and anxiety are often part of a crisis.



Negative thought patterns about the self ("I'm worthless"), others ("nobody cares") and world ("life is not worth living") may develop. The person often reacts by questioning God and his love or even doubting that there is a God.

The book of Job provides a good example of how loss may affect a believer. The narrative demonstrates multiple perspectives on suffering and faith related to Job's crisis and the responses of his friends. Job's own feelings and questions of why? and his own defences against the interpretations of his friends are narrated.

Perspectives of others, for example, "Job sinned, and he deserved it", "he is unrighteous" are given. His wife's solution: "curse God and die". None of these perspectives was the right one for Job. His crisis was answered by God himself. He reminded Job of his vastness, greatness, power, and goodness. This is the divine perspective.

If you're suffering a crisis in your vocational calling as a Christian, whether you're in full time ministry, or practicing your calling daily in your workplace, you could apply these steps.

You should take time to reflect on your own emotional reactions, negative thought patterns and spiritual struggles. Spend time in prayer and share your inner emotional pain and doubt with Jesus. Remind yourself of God's vastness, greatness and goodness and drink from the Fountain of Life.

John 6: 37 On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink."

Deuteronomy 31:8: "The LORD himself goes before you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged."

Peace in Christ

Prof Nicolene Joubert

Chairperson: CPSC ■

Problematic sexual behaviour and betrayal trauma – a very brief introduction

By Marie-Anne te Brake, Advanced Religious Practitioner in Christian Pastoral Caregiving, CPSC

This article is not intended as an academic piece, but describes my own experience to create awareness around the subject.

I was involved in the presentation of “Our Gift: God’s plan for Sex and Sexuality”, a full day program presented in schools in Gauteng. Once a 15-year-old boy begged for help at the end of my presentation which was on “the Brain and Sex”. I had nothing to offer him. I decided to educate myself to empower young children and teens who had fallen into the grips of one of the most destructive evils of our time: Pornography.

This subject used to be a no-go topic, but information and research on the topic is now more readily available on the internet.

I started seeing wives of porn addicts, walking the journey with them, assuring them that what they were experiencing was certainly a form of trauma. Their symptoms were in line with trauma response.

I found an online course on what I now know is called “Betrayal Trauma” – what an eye-opener! With the lockdown in 2020 more people became aware of the problematic sexual behaviour of their spouses/partners, both men and women.

Many of the ladies looked to their pastors for help, but alas, most of them came away with stories of re-traumatization and huge guilt that they could not understand.

The advice was ‘just have more sex with him’, ‘show him more respect’, ‘Christian wives must be submissive’. I realised that the Church and ALL its members are in desperate need of an “update in education” on these matters. Many addicts and people with problematic sexual behaviour are in fact sitting in our pews or standing in the pulpit. The shame surrounding this is enormous. What is being uncovered in continued research, is the negative impact of high-speed internet pornography on the brain. Find more detail at www.ftnd.org.

Addiction?

To connect the word “addiction” to sex is in itself contentious and many therapists do not acknowledge that sex can in fact become an addiction. The DSM-5 rejected it, stating there was not enough empirical data. There was little consensus that a person’s sexual behaviour is indicative of an illness and of course there are many organizations who have it in their interests to not want sexual behaviour to be viewed pathologically.



The World Health Organization (WHO) has added Compulsive Sexual Behaviour Disorder in its International Classification of Diseases 11 (ICD-11) and defined it as the condition when a person’s sexual behaviour becomes a central focus of their life to the point that it becomes detrimental to health and personal care or other interests, activities, and responsibilities. There is empirically validated research which shows the neurological differences between non-addicts and sex addicts. Sex addiction is recognized as a process addiction and can be treated looking

at the neuropathways.

In the 1970’s, Dr Patrick Carnes was instrumental in showing the brain science behind sexual addiction. He recognised that sexual behaviour could be compulsive and could take over a person’s life very much like a substance or alcohol addiction. Dr Carnes co-founded Sex Addicts Anonymous. In further studies in 1984 he authored “Out of the Shadows” that identified sex addiction.

The book prescribed the traditional addiction treatment model, which included the then-accepted and widely used co-addiction model for family members. Many betrayed partners saw this as an affront to what they saw as a natural response to infidelity and betrayal by their significant other.

Dr Rob Weiss developed the Pro-dependency model for Betrayed Partners. This essentially takes into account the relational aspect of the couple and “recognizes the inherent grace of these partners, applauding and appreciating their unconditional love, their courage and their conviction in trying to support” some of the most challenging situations” <https://prodependence.com/about-prodependence/faqs/>.

Betrayal trauma

Disclaimer: While I fully acknowledge male betrayed partners exist, for ease of flow of grammar I’ll be using the “she” pronoun for the partner since the majority of Betrayed partners in recovery are women. More research around the similarities and differences is needed. I will also use the term spouse, but this does not in any way exclude partners involved in any sexual relationship. Mhealthnational.org describes trauma as “an emotional response to a distressing event or situation that breaks a sense of security”. This aptly describes the impact on the partner of someone who is compulsively and habitually involved with sexual activities outside of the relationship, such as pornography and masturbation, prostitutes, online sex apps, etc.

Her safety, of being secure and cherished within a marriage she entered into with her beloved, has been rocked and destroyed. Basically life as she knew it, with all her dreams and aspirations as wife, mother, and partner has been annihilated and her reality becomes blurred as she (in most instances) begins to experience symptoms of trauma: anger, confusion, shame, fear, shock, guilt, helplessness, hyper vigilance, anxiety, intrusive images, social withdrawing, flashbacks, grief, racing thoughts, changes in sleep patterns, rapid breathing and/or heartrate, increased/lowered appetite, gut and health problems, headaches, increase in/taking up of substance abuse, etc. See <https://www.btr.org/understanding-betrayal-trauma>

Betrayal trauma is real and is experienced by most individuals who discover they have been sexually betrayed by a significant other, albeit with different symptoms.

“The partner of a sex addict has responses that serve as reactions to a stressor that is traumatic in nature, in predictable emotional, behavioural, and physiological ways. She seeks what she cannot find: safety in an unsafe situation.” (Dr Barbara Steffens, APSATS founding President).

What is becoming more and more clear is that Betrayal Trauma is not caused by addiction co-dependency or a dysfunctional or unhealthy relationship. Betrayal by a partner is emotional abuse. His lies may be more of an issue than his compulsive sexual acting out.

Women who experience betrayal trauma usually come to realise that they are victims of sexual coercion, sexual abuse, covert physical abuse, psychological abuse, financial abuse, and spiritual abuse. In the Christian realm, the controversy around whether marital rape is a thing, has become a contentious issue for Christian Betrayed Partners - a topic for another time.

The APSATS model of recovery

Sexual addiction is a process addiction and is very different from other substance abuse addictions. The Association of Partners of Sex Addicts, (APSATS) through which I am currently doing my accreditation, developed a model based on the belief that the betrayed partner “had no idea that the sex addict was violating the relationship and that partners had no part in enabling the sexual addiction.

While other programs may think that partners are enabling the addict’s behaviour because they want to stay in the marriage or help the addict get healthy, APSATS understands that the partner may be keeping this situation discreet to minimize the impact it could have on self, the children, and the family unit. The process of healing for a betrayed partner, is essentially about helping her to develop safety for herself, boundaries as well as systems of self-care.

This model of treatment takes into account the process of healing and recovery of the sex addict and he is treated

with compassion. The addict’s treatment should include improving his self-esteem by teaching him the skills of empathy, validation, and reassurance for the betrayed partner.

“When the addict learns how to rebuild the couple-ship by being authentic and transparent and practicing relationship building with the spouse, self-esteem gradually increases with the long-term recovery skills needed to build a strong lifelong recovery program that will enhance the relationship building needed to recover from the damage of sexual addiction.”

A gift corrupted

We live in a sexualised world, where God’s profound gift of sex is profaned in its use as a means to a self-gratifying, pleasure seeking end – from trying to sell anything from kitchen blinds to cars, where it is demeaned and marketed indiscriminately to all as an activity that bears no consequences, where women and children are objectified and sold to the never ending number of buyers in the name of prostitution and sex trafficking.

Pornography and the profanity of sex is Satan’s tool to destroy marriages and families and to emasculate men. (Incidence of Porn Induced Erectile Dysfunction (PIED) is on the increase). Pornography and Sex addicts are sitting in our pews shamefully and silently struggling while their partners/spouses sit in their own shame, guilt, and trauma with nobody to turn to.

Certified Sex Addiction Therapists are in short-supply in South Africa – in fact I personally know of only three. This field is becoming a specialty and the cases are growing by the day, with children as young as 6 years old being exposed to pornographic images. www.defendyoungminds.com.

Most teens are connected to the internet. That’s all it takes – a device and the internet. The developing brain is at great risk of addiction and with that will come the betrayal trauma associated with eventual partners and spouses of these addicts.

I believe that my specialty as a Betrayal Trauma Counsellor (I’m still in training) will be in great demand with the inevitable increase in Porn/Sex addiction. South Africa, indeed, the Christian community, needs Betrayal Trauma counsellors as well as Certified Sex Addiction Therapists.

In order to understand this topic, one first has to understand the nature of problematic sexual behaviour with all its nuances in order to understand that betrayal can be intensely experienced by the partner, where the symptoms are in line with a trauma response.

For more resources visit: www.talkaboutporn.co.za, www.ftnd.org

Contact the author: 083 449 1129 or ma@talkaboutporn.co.za ■

The application of pastoral care and counselling through Gestalt play therapy

By Rev Dr Patrick Mncedisi Diniso

Full title of the research report: ***The application of pastoral care and counselling through Gestalt play therapy: An integrated approach in the case of HIV/AIDS positive children through mother to child transmission of the HIV/AIDS virus: Middle age childhood.***

Summary of research

The research integrated Pastoral care and counselling with Gestalt play therapy. Pastoral care and -counselling is applied differently to children and adults.

For children, communication is effective through play. Gestalt play therapy has been used as the most relevant and effective form of play, also in the case of applying Pastoral care and counselling to HIV/AIDS infected children.

The Pastoral care therapist should be equipped with basic skills in play therapy, in order to interact with children more effectively and efficiently. In this situation, Gestalt play therapy plays a leading role. Children need to be assessed before they are counselled, and Gestalt play therapy is the indicated way.

Middle age childhood stretches from six to twelve years with development in children occurring on the physical, social, cultural, cognitive, and emotional levels.

Gestalt play therapy

Gestalt play therapy includes principles from various other theoretical approaches such as psychoanalysis, Gestalt psychology and humanist theories. It is also an existential approach with the emphasis on awareness of the present and immediate experience.

Gestalt play therapy is defined as: A psychotherapeutic technique whereby the therapist attempts to give the child the opportunity to express his or her feelings verbally and non-verbally. It is assumed that the child will play out his or her problems in a symbolic manner, will learn to know and channel his or her own emotions more effectively, will learn to enter into a relationship of trust with another person and that devious behaviour will consequently be normalized.

HIV/AIDS a reality

The human immunodeficiency virus (HIV) causes acquired immune deficiency syndrome (AIDS). Being HIV infected has an impact on the medical, psychological, social, spiritual, educational, and economic life of the infected adult or child. There are approximately 16.3 million children in South Africa, of whom the majority



live in poverty. Many live on the streets exposed to violence, abuse, and prostitution. South Africa has the largest number of persons with HIV/AIDS infection in the world, barring India which has a far larger population.

Although the scourge of Covid 19 has overshadowed HIV/AIDS, the disease still threatens humanity and children at large. The research revealed several challenges that affect both the church community and the community at large.

The main challenge is the fact that children in their middle age are often traumatized due to the mother to child transmission of the HIV/AIDS virus.

These children lack support in terms of counselling and from the community at large. They are overwhelmed with feelings of anger and fear when diagnosed as HIV positive. They are often orphaned already and dependent on relatives.

There is also a general assumption that children cope on their own when they go through traumatic experiences: "Children are often neglected in the area of Pastoral care under the guise that they can cope on their own."

This is a dangerous assumption as it puts these children at a disadvantage and is adding to their trauma. Children need significant support during their traumatic turn of events, in this case during their HIV/AIDS status in terms of Pastoral care and counselling.

Trauma and victimization

Children who become HIV/AIDS positive as a result of mother to child transmission of the HIV virus, can be as traumatized.

Children more often experience trauma and victimization than adults. Victimization not only damages children's bodies and emotions, but it also wounds their souls.

Children need healing from their trauma, they need to be sustained, and they need guidance, reconciliation, and nurturing. This is all possible through Pastoral care and counselling with the incorporation of Gestalt play therapy. The entry point in the whole process of exploring Gestalt play therapy is entering the child's world in terms of interacting with children therapeutically.

The natural medium of communication for adults is verbalization, but for children it is play. This is about assisting children to unlock their buried emotions and learning healthy ways of expressing themselves.

To this end, play therapy involves drawings, collages, clay, fantasy, imagery, drama, music, movement, story-telling, metaphors and games.

Conclusion and findings (themes)

In the research process, a theme captures something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set.

The findings (themes) of the research are as follows:

1. Lack of exposure in child trauma caused by mother to child transmission of HIV/AIDS virus. Many people are not exposed to child trauma at all. They are not aware that children can be traumatized.
2. Lack of awareness in terms of roles to be played on the part of the church and key role players in the community at large regarding children in crisis.
3. No Pastoral care and counselling conducted for role players in terms of taking care of children in this situation. This means that key role players such as parents, church leaders do not have skills for this undertaking.
4. No Pastoral care and counselling conducted for children in this condition.
5. No programmes and workshops run to help people get the information about this phenomenon.
6. Within the *amaXhosa* culture, it is assumed that children do not necessarily need counselling during crisis.

Recommendations

1. Child therapists are invited to run awareness programmes regarding the trauma that affects children infected with HIV/AIDS virus. This awareness is not confined to Xhosa speaking people. It also pertains to child psychologists and those who interact with children, including parents, grandparents, and guardians. In fact, the stories of anyone dealing with

HIV/AIDS infected and affected people should be used for healing and raising awareness.

2. Awareness should be raised regarding key role players in the church. The church should appoint a committee that is responsible for all processes regarding children in crisis i.e., children who suffer from this phenomenon and those who are bereaved. Record of all courses of action taken should be stored securely by this committee. Key role players such as Pastoral care counsellors should be part of this whole process.
3. There should be specific programmes designed to train key role players in taking care of these children in terms of therapy. These include imparting skills and knowledge to the key role players taking care of the children in question. These role players should be trained in basic forms of Gestalt play therapy and other related concepts thereof.
4. There is a need for Pastoral care and counselling programmes for children who are on the receiving end of this phenomenon. The integrated approach suggested in this study should be the vehicle through which this whole process is achieved.
5. The key role players i.e., remaining parents, guardians, the church and grandparents should approach Pastoral care givers who are trained as play therapists in dealing with children. To ensure accountability, these Pastoral care givers should be registered with the Council for Pastoral and Spiritual Counsellors (CPSC). ■

NOTE: This is an extract – request the full research report from the author at patrickdiniso92@gmail.com.

Rev Dr Patrick Mncedisi Diniso emerges from the Eastern Cape (East London). He is a registered Pastoral Counsellor with the CPSC. He specialises in child bereavement through play therapy. He is also equipped in other dimensions in counselling such as marriage counselling, trauma counselling and work-related counselling. He also serves as a Chaplain in the South African National Defence Force.



The children's act of South Africa and counsellors, part 3

Counsellors in the legal arena: Battling perceptions

By Miranda Cussons

INTRODUCTION

Understanding how counselling services and the laws of our country work together is like building a puzzle: First sort the pieces, find the corners, build the frame and then fill in the missing pieces.

We already know one important corner-piece of the puzzle, and that is that the Bible tells us to obey our earthly laws. See Titus 3:1; Romans 13:1-7; and 1 Peter 2:13-17.

We understand this to be when the law is not in conflict with Biblical teachings. The Children's Act and Regulations of South Africa (Act 38 of 2005) already supports what the Bible teaches us and makes it applicable to practicalities in our daily lives.

Another important piece of the puzzle is to understand that the laws of South Africa protect our children and those who work with children. We also know that non-compliance and disobedience to the laws of South Africa have consequences.

In this article we'll attempt to further clarify how counsellors and the laws of our country work together, addressing some common perceptions. Our perceptions influence our attitude and behaviour towards someone or something.

One such *perception* is that counsellors should be scared of statutory work. This leads to an *attitude* that can prevent counsellors from becoming involved in Court cases that may affect their clients.

1. Lack of knowledge

This is not a small concern and every person working with people should know their own rights as well as the rights of their client and the rights of the people surrounding them.

We all know the saying "knowledge is power" and this is especially true in law. Our legal system provides for legal experts in courts, and the Department of Justice employ people to train community members about their rights.

There is information freely available on websites from the Department of Justice where you can find laws and other legal information (<http://www.justice.gov.za>).

Legal aid is freely available for those that make the effort to find the information (<http://legal-aid.co.za>). It is a false perception that only legal practitioners have access to legal information. Social workers have training and experience in the Children's Act. NPO



organisations are accessible, offering free services.

Children have the right to their own legal counsel.

Section 55 (1) of the Children's Act stipulates: "Where a child involved in a matter before the children's court is not represented by a legal representative, and the court is of the opinion that it would be in the best interest of the child to have legal representation, the court must refer the matter to the Legal Aid Board..."

Several universities in South Africa have law clinics that often assist in Children's Court matters. Every town and province

have their own structure and resources that can assist children and adults in their communities.

The common perception of a general lack of knowledge about the law is addressed by getting training, making personal contact with social workers in your area, finding your nearest Legal aid or reading Acts and Regulations.

Building relationships with your local Children's Court, Social Services organisations, Family Violence, Child Protection & Sexual Offences Unit (FCS), State attorneys or lawyers is a great way of learning more and a great resource to tap into when concerns or questions arise.

Cooperation between professionals is strongly advised and supported by Romans 12:4 - 5 "*For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.*"

It is therefore worthy to note that we do not need to know everything, but we need to know who knows and be willing to learn.

2. Lack of experience

We are often scared of the unknown. This is true for children, us, and our clients. Many people are not really interested in court cases and the legal process. Few people make the effort to educate themselves about this topic. This unfortunately leads to perceptions of the courts and the legal process being formed from dramas, movies, and television series.

We are responsible to educate ourselves and our clients and not to base our information, or lack thereof, on fiction. It was only recently that the media pressured a criminal court case to be broadcasted, and for many people that trial was their first introduction to how our legal system works. We have to consider that not all court cases are high profile and that logistical matters may limit the operations of the various courts.

Children's Courts are totally different from other courts. For one, Children's Courts are not open courts, which means, not anyone can attend a Children's Court hearing. Section 56 of the Children's Act specify who may attend Children's Court proceedings.

However, it is strongly advised that each counsellor who works with children make the effort to identify their closest Children's Court and get to know it, meet the clerk and possibly the presiding officer. These efforts will be valuable when your client needs the reassurance or the referral.

When you are confronted with a court case, you will not be alone. The court process is not a *"me-against-them"* situation. When you are asked to testify, ask questions, and tell the person who request your presence how you feel. The FCS officials have experience and will assist you. State Attorneys, Clerks of the Courts and presiding officers are able to assist you.

A great way to get a feeling for the court process is to attend an open-court hearing. Like reporters attending court cases, it offers a very good learning opportunity.

3. Why question your own capability?

"Will I be able to defend myself?" "Will they listen to me?" "I'm only a counsellor, they won't listen to what I have to say." "They only listen to such-and-such professionals" ...

These perceptions need to change. Counsellors actually do belong in the legal system.

It is true that court judgements are often based on and influenced by previous judgements. In criminal court cases, for example, reference is frequently made to prior court cases and rulings that mostly refer to expert witnesses in those cases. Counsellors should realize that expert witnesses are included only when such is required. All information that exists may or may not be included in a court case.

Section 59 of the Children's Act & Regulations stipulate that (a) a presiding officer; (b) the child or a person whose rights may be affected by an order that may be made by the court in those proceedings or (c) a legal representative may request that a person be summoned to appear as a witness in a matter before the court or to give evidence, or to produce a book, document or other written instrument on request.

Evidence presented can receive a lot of attention or may be seen as collateral information. In fact, the knowledge, skills, and experience of counsellors are invaluable and have the capacity to make a major impact in the legal system.

If quality reports by trained counsellors are made available to the legal system, legal practitioners will take notice and start to respect and include counsellors. In the absence of these reports, the judicial system will keep on ignoring counsellors and their valuable wisdom, knowledge, and expertise.

A very influential lawyer once said: "If you want to know who should start making the change, look in the mirror." Counsellors, especially Christian counsellors have the capacity to influence court cases. They are able to provide information of their clients, research in their field, experience, and expertise, making counsellors great resources of information.

4. Own interest

Counsellors may experience their involvement in clients' worlds as uncomfortable, especially regarding statutory work, as prescribed in the law. Evaluating one's own interest when deciding requires true introspection from counsellors and professionals.

When counsellors become involved in statutory matters, like being a witness or writing a report for the court, it is easy to hide behind excuses, such as the time and cost involved. Firstly, if we learned how to write reports, it will come more easily. Secondly, the Courts may provide financial aid to a witness for that very purpose.

Section 59 (4) stipulate that "a person summonsed (as a witness) and who complied with the summons, is entitled to an allowance from state funds..."

Your Regional court will be able to provide more information in this regard.

Counsellors may feel that their profession might not be considered justified in a court of law, but this is actually up to the court to decide. The Courts are interested in information, knowledge, facts, and experience of people who will be able to help them in decision-making.

Social workers often require reports from people who worked with or had contact with a child or family. Reports from counsellors are very useful to social workers and FCS investigators. When a counsellor is asked to compile a report, the value of the information should never be underestimated.

Counsellors, therapists, and other professionals often feel that they do not want to get involved with legal matters. If we chose to work with people, we should open ourselves up to them and their worlds.

When someone requests your assistance, are you willing to walk the road with that client? Learn from our colleagues in the legal arena: When a client walks into a lawyer's office, that lawyer listens, offers advice and generally stand by their client. We cannot only do what we *choose* to do, but what we *have* to do.

5. Uncertainty or fear

For many of us, the court seems like a hard and cruel place and the process prior to a hearing might be intimidating. This fear in participating may inhibit our legal system in its effectiveness.

The Bible tells us not to fear (Matthew 10:31; Psalm 56:11). For this reason alone, no Christian should ever feel scared of the Court or the legal process. We have to consider the fact that the goal of Court is to find the truth

and make judgements based on the truth found. It is therefore understandable that unrighteousness wants to keep the truth away from the courts. The more facts are made available in a court case, the more truth will be exposed, and better judgements will be made.

We live in a broken world, hungry for truth and justice and righteousness. Who more so to stand up for truth, justice and righteousness than Christians? To speak the truth and only tell the facts of what you know is all that is required in a court case. This is true for compiling reports as well. When a Counsellor writes a report, the facts and truth of the matter should be stated. When that report is used in a court case, it should be with the goal of providing truthful and factual information.

6. Being under oath and questioning

For a Christian to be under oath should be the most natural way to be. If we understand the legal system, we will accept that the Courts have a responsibility to find the truth. Being placed under oath is no sure way of enforcing everyone on the stand in a court to speak the truth. The legal system provides legal representatives the opportunity to ask questions and to cross-examine witnesses on the client's behalf. As human beings, it is natural that we don't like to be questioned. However, understanding the reason for being questioned enable us to confirm the truth.

In the legal system a single testimony or report can be challenged by other information, sometimes seen from a different perspective. Likewise, being questioned in court is only to determine what you have seen; what you heard and what you know.

Counsellors may feel intimidated by a lawyer's very critical questioning. Let us try to understand this piece of the puzzle by looking at a simple example using a single word.

"*Counsellor*", the descriptions range from "one who has supervisory duties at a summer camp" to a *counsellor* with Old Testament significance as advisor to a king on matters of national defence. In the legal arena (Meriam Webster dictionary), a *counsellor* is "one that gives advice in law and manages cases for clients in courts" and let us not forget our *counsellors* with political reference.

The Oxford dictionary describes a *counsellor* as "a person trained to give guidance on personal or psychological problems". John 14:26 (Revised Standard Version) states: "But the *Counsellor*, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you."

It is for this reason that critical questioning is important to ensure all involved understand and have clarity. [For

interest's sake, the difference between "counselor" and "counsellor" (two "l"-letters) is that the single "l" referral is predominately used in American (US) English while the double "ll" is predominantly used in British English.]

Although South Africa has a mixed legal system, the South African common law is mainly based on the 17th and 18th century Roman-Dutch law that was transplanted to the Cape. What we can conclude is that language, history, opinions, approaches and several other factors plays a role in our perceptions. When we understand why so many questions are being asked, we might bear more fruit of the Spirit.

7. Referrals

Counsellors should question their own motivation for referring a case and ensure that referrals are not made out of fear or self-preservation. Referring a client in the best interest of the client is a good reason; referral to purely protect yourself is not a good reason. As Christians we know that nothing comes to you that you will not be able to handle (1 Corinthians 10:13).

People come to you for a reason. If a counsellor has seen a client, even a single contact, and decide to refer a matter, the information already available to the counsellor is very important and it should therefore be done professionally and in writing. In a criminal case, the first disclosure is a very important piece of information. Therefore, counsellors should be trained what to do and how to report.

It is during the first phases of disclosure that many professionals act in what they think is best. The more knowledge and understanding we have of the law and disclosures, the better counsellors we will be, the safer our communities will be and the more righteousness on earth may prevail.

CONCLUSION

Trying to resolve a puzzle by reflecting only on our own perceptions is not satisfactory. We should start addressing the current perceptions and improve our knowledge to become a stronger voice for the people we are striving to help. I believe in the potential of counsellors to have a huge impact in legal proceedings on behalf of their clients. ■

REFERENCES

- Children's Act & Regulations, Act 38 of 2005
- Dake's Annotated Reference Bible. 2008. Dake Publishing, Inc. Georgia.
- Department of Justice and Constitutional Development. <http://www.justice.gov.za>
- Legal Aid South Africa. <https://legal-aid.co.za>

Book review: *The Cross of Christ*

By Past Charmaine L. Daniels

Review of John R.W. Stott's "The Cross of Christ", 2006 - Intervarsity Press, Downers Grove, Illinois, England.

1. Brief personal history of the author

Born in London, the son of Sir Arnold and Emily Stott was sent to boarding schools at the age of eight years old, initially to a prep school, Oakley Hall, and in 1935 he went on to Rugby School. It is here where Stott heard the Reverend, Eric Nash (nicknamed Bash) deliver a sermon entitled "What then shall I do with Jesus, who is called the Christ?", and after this talk, Nash pointed Stott to Revelation 3:30, which impacted his entire life.

Stott studied modern languages at Trinity College, Cambridge, where he graduated with a double major in French and Theology. After Trinity, he was transferred to Ridley Hall Theological College, Cambridge, to train for ordination as an Anglican cleric. In 1945, Scott was ordained as a curate at all Souls Church, Langham Place, and then he became a rector. In 1974 he founded the Langham Partnership International (known as John Scott Ministries in the US until 2012) and in 1982 the London Institute for contemporary Christianity of which he remained honorary president until his death in 2011.

Stott played a key role as a leader of evangelicalism, a preacher and communicator of Scripture. He was appointed a chaplain to Elizabeth II of the United Kingdom in 1959, and on his retirement in 1991, as Extra Chaplain. He was also appointed a Commander of the order of the British Empire in the New Year honours 2006, and received a number of honorary doctorates as well as a Lambeth Doctorate of Divinity. Stott was the principal author of the Lausanne covenant in 1974 and authored many influential books, amongst others the best-selling *Basic Christianity* and *The Cross of Christ*. He was regarded as one of the most influential people in the world by the *Time* magazine, and was named in the Queen's New Year's Honours list as Commander of the order of the British Empire.

2. The compositional context

Scott was invited by the Inter-Varsity Press to write this most glorious and the greatest book of all subjects, *The Cross of Christ* as he named it himself. For Stott, this was an opportunity to emerge from the several years of spiritual enriched work in which he was involved with convictions, to clarify and strengthen, and with a firm resolve to spend the rest of his days on earth in the liberating service of Christ crucified. Stott's goal is to enable all readers to understand the significance of Christ's cross, and he answers the objections commonly brought against biblical teaching on the atonement. His modern classic is as sharp and pertinent as ever it was.



It combines an excellent biblical exposition and a characteristically thoughtful study of Christian belief, with a searching call to the church to live under the cross.

3. A skeleton outline

Part One: Approaching the cross

Chapter 1: The centrality of the cross

This section deals with the factors and ultimate driving force behind Christ's death.

Chapter 2: Why did Christ die?

Stott rightly suggests that the cause of Christ's death was both the wickedness of men and the plan of God.

Chapter 3: Looking behind the surface

Stott summed up the conclusion superbly with these words: Our sin must be extremely horrible.... for ultimately what sent Christ to the cross was neither the greed of Judas, nor the envy of the priests, nor vacillating cowardice of the Pilate, but our own greed, envy cowardice, and other sins.

Part Two: The heart of the cross

Chapter 4: The problem of the cross

In this section, Stott explains how the conundrum of justice, the gravity of sin, the just desserts of it, and God's perfect holiness is solved in the self-bearing of God who incurs the debt of sin himself.

Chapter 5: Satisfaction for sin

Here Stott emphasis that the debt is not paid to Satan, it is not merely satisfying the law or God's honour and justice as apart from His person, but as satisfying God himself.

Chapter 6: The self-substitution of God

Stott declares in this section that we have to acknowledge our nakedness, see the divine substitute wearing our filthy rags instead of us, and allow God to clothe us with His own righteousness.

Part Three: The achievement of the cross

Chapter 7: The salvation of sinners

Stott shows how the salvation of sinners is achieved by the cross.

Chapter 8: The revelation of God

The purpose of this chapter is to investigate in what way the cross was a word, a work, and to listen attentively to it.

Chapter 9: The conquest of evil

In this section Stott demonstrates how Christ Jesus had conquered the devil by giving man victory.

Part Four: Living under the cross

Chapter 10: The community of celebration

Here, Stott drives home the application of the doctrine of atonement, to the community of faith.

Chapter 11: Self-understanding and self-giving

Stott explains our own identity with reference to the cross.

Chapter 12: Loving our enemies

Stott clarifies that Christ died on the cross for sinners, His enemies.

Chapter 13: Suffering and glory

This section explores what relation there might be between the cross of Christ and our suffering according to the Bible.

Conclusion: The pervasive influence of the cross.

4. Tracking the author's argument

In chapter 1 Stott clarifies the centrality of the cross by drawing Jesus' youth and birth in such a sense that the cross is cast as a shadow ahead of his life. He shows that the early church used it as a sign and symbol, and the apostles made it central in their preaching. These things became so because the cross was the passion of Christ.

Stott said: "What dominated his mind was not the living but the giving of his life". He also addresses the enemies of the cross and shows that despite men's hatred of the cross, it still remains the centre focus of Christianity. To me this was a thoughtful, thorough, and thrilling explanation of the cross. Stott leaves us with an understanding of the event that is coherent, powerful, and ultimately life changing.

In chapter 2 Stott poses a profound question: Why did Christ die? The answer he provides is that it was both the wickedness of men and the plan of God. He said he did not die, he was killed ... He was not killed he died, giving himself up voluntarily to do his Father's will. Stott continues to construe that by looking at the cross on a human level, Jesus was killed by Judas who gave Him up to the priests, who gave Him up to Pilate, who gave Him up to the soldiers, who crucified him, but on the divine level, the Father gave Him up to die for us. So, when we face the cross, Stott sets out by asserting that we can say to ourselves both I did it, my sins sent Him there and Jesus did it, because His love took Him there.

Stott continues by saying that Jesus did not die as a martyr, but on the contrary, he went to the cross voluntary. In all this, Stott stresses that the cross is an exposure of human evil and also at the same time a revelation of the divine purpose to overcome the human evil that is exposed. He stated that in order to discern what the Father's will was, we have to go over the same events again, this time looking below the surface which takes us immediately to the next chapter.

In chapter 3 Stott (in light of what was discussed in chapter 2) states that the blame of Christ's death cannot be placed solely on these individuals because he was not only suffering for their sins, but ours too. All this was according to the plan of God also. Stott stresses God's love which desired our salvation and the only righteous way to do such a thing, was to place our sins on the Saviour, and to have Him pay our penalty.

Stott ventured further into a discussion saying that God's love must be wonderful beyond comprehension. God could quite justly have abandoned us to our fate. He could have left us alone to reap the fruit of our wrongdoing and to perish in our sins. It is what we deserved, but He did not. Stott is showing

the importance of God's love which is what is characterising Him from us and make Him perfect before us.

He deliberates very skilfully the desolate anguish of the cross where Jesus bore our sin, guilt, judgement, and death and how they formed an integral part of Jesus' love. In his summation of this chapter, Stott states that we resent the idea that we cannot earn, or even contribute to our own salvation, and the implications of this findings is that we stumble, as Paul put it, over the stumbling block of the cross.

In chapter 4 Stott makes a serious effort to cover the most important and representative Gospel material to shed light on how the conundrum of justice, the gravity of sin, the just desserts of it, and God's perfect holiness, is solved in the self-bearing of God who incurs the debt of sin himself. He does so very diligently by highlighting two key areas: 1) Sin – Here Stott shows us how sin honours, human beings by confirming them as being guilty of their personal actions. He clarifies that when we acknowledge our sin and guilt, we receive God's forgiveness, enter into the joy of salvation, and so become yet more completely human and healthy.

2) Wrath – Stott shows here that God's wrath honours Him in a sense of confirming Him having moral character, and God's holiness is closely related to His wrath, which is in fact His holy reaction to evil. Stott concludes this chapter by stating that God must not only respect us as the responsible beings we are, but he must also respect Himself as the holy God he is. Here Stott places the emphases on how bad man is in a state of sin in contrast to God's holiness.

In chapter 5, Stott turns his attention to the two words, which arouse the most criticism in the Theological vocabulary of the cross, namely satisfaction and substitution. This involves satisfying God's holiness and justness. The problem is in Stott's words, "How can He save us and satisfy Himself simultaneously?" His reply was that, in order for God to satisfy himself, He sacrificed, indeed substituted Him for us.

Here Stott shows us how consistent God is. He never denies Himself because He is true to Himself, perfect and faithful, both to Himself and to His word. If God were ever to behave "uncharacteristically", in a way that is out of character with him, He would cease to be God. No, God cannot contradict Himself and never deviates one iota, even one tiny hair's breadth, from being entirely himself, says Stott.

In chapter 6, Stott declares that neither Christ alone as man, not the Father alone as God could be our substitute, only God in Christ, God the Father's own and only Son made man, could take our place. The result of this divine transaction is that man can be pronounced legally righteous, justified in the sight of God. Stott tells us that as we stand before the cross, we begin to gain a clear view both of God and ourselves especially in relation to each other.

Instead of inflicting upon us the judgement we deserved, God in Christ endured it in our place. Before the Emergent attack on the doctrine was ever launched, Stott's defence was already in place like a well-fortified battlement waiting the onslaught of modern sensibilities. It is clear that the finality of the argument, as shown from Scripture and reason, is articulated so thoroughly, that no need for more defence on the subject is required.

In chapter 7 Stott emphasises on what Christ's cross did. First, and foremost it provides salvation for sinners. He focuses on a few key terms; propitiation, redemption, justification, and reconciliation. He accentuates the contrast between these points by providing biblical sources. At the end of this chapter, he offers no immediate reconciliation of these four contrasts, but nevertheless explains certain themes that emerge from all four images. First, propitiation underscores the wrath of God. Second, is redemption from which God redeems us from our miserable lives. Thirdly is justification where Stott states that we are now free from condemnation. Lastly reconciliation where Stott notes: "You, who once were far away, have been brought near through the blood of Christ".

In chapter 8 Stott investigated the way the cross was, a word and a work to listen to attentively. According to the revelatory work of the cross, Stott said "When we look at the cross we see justice, love, wisdom and the power of God". It is a demonstration of God's justice, love, wisdom, and power. The cross assures us that this God is the reality within, behind and beyond the universe.

In chapter 9 Stott goes on to show us that the greatest single event in which God simultaneously shows us His justice and his love was in the cross. Ultimately God dealt with the problem of evil at the cross when He provided salvation from it to all those who would trust Him. It is also a way of victory. Christ was victorious. Christians have victory through the blood of Christ that was shed from the cross. Stott concludes this chapter by giving us useful information how we can throw the enemy back, not only in our own lives, but in the world he has usurped. Uncompromising witness to Christ is essential, so is the willingness if necessary, to lay down our lives for His sake, but indispensable to both, according to Stott is the content of our faith and message, the objective decisive victory of the lamb over all the powers of darkness, which he won when he shed His blood on the cross.

In chapter 10 Stott really drives home the application of the doctrine of atonement to the community of faith. For example, the life of the believer, as evidenced in his public worship gathering is marked by boldness, love and joy. He makes the pithy point that believers do not baptize themselves, nor do they take communion for themselves, and this is an indication that the intent of the Gospel was to create a community of believers acting for the good of one another. This chapter deals in depth with Catholic views and the historical views of Protestants in communion. This is a very helpful chapter for understanding the significance of the sacraments, as they relate to the cross.

In chapter 11, Stott clarifies that the word self-giving and self-understanding - one needs to know how to give in order to understand what one knows what he has. He argued that the cross demands both self-denial and self-affirmation, and this, according to Stott, leads to self-giving, not self-gratification. Once God saves us, we give up "our supposed" right to go on our own way. We turn away from the idolatry of self-centredness. We realize our position in Christ and we literally mortify the deeds of the flesh that once controlled us. Knowing that we are valuable in the sight of God should cause us to be giving sacrificial service. Power and pride should now give way to service and humility.

In chapter 12 Stott starts off by explaining that to live under the cross means that every aspect of the Christian community's life is shaped and coloured by it. He continues by clarifying that the cross not only elicits our worship, but it also directs our conduct in relation to other including our enemies. He cites Romans as he delves into what the Christian's attitude to evil should be. He concludes this chapter by stresses the Holy love of the cross which should characterize our response to evil doers today.

In chapter 13, Stott deals with Christian suffering, which varied, but according to Stott its results should be patient, endurance, and mature holiness. Even while our faith is being tried, we can rest easier knowing that God loves us, and has promised us ultimate deliverance. Stott looks at Christology's expressed in terms of the relation between the cross of Christ and the suffering of Christians biblically. He does this by stating that the best examples of how we are to react to suffering are the meekness and trust in the sovereignty of God that were displayed in the life of Christ, culminating in His death.

In his conclusion, Stott advocates that the cross is central to the mind of Christ as well as to the faith of the church. He notes: The stigmata of Jesus, in the spirit if not in the body, remain a mark of authentication for every Christian disciple, and especially every Christian witness.

5. Personal assessment

The cross of Christ is a book that teaches the prediction of, the necessity for, the accomplishment gained by, and the benefits resulting from Christ's substitutionary death on the cross, with the contemporary onslaught of Emergent church lightweights poking fun at the doctrine of penal substitution. It is hard to believe Stott wrote these many years ago. To me, this is not a skimming kind of book, it will cause you to think, but it is the kind of book more people in our churches desperately need to read. From a theological viewpoint, the exposition is excellent, and Stott develops his position with lucidity and rigour. He is clearly not afraid of theological complications and though occasionally guilty of establishing straw men, there is a sense of intellectual honesty on the part of the author. If you want meat that will help you dig deeper into the relationship you have with God than I suggest picking up the cross of Christ (and I am referring to myself) making sure both your heart and mind get fed.

6. Promises

This book contains a scripture index and a subject index, and this allows it not only to be a good read, but also a good reference. Stott, the foremost preacher, and Christian leader, find at the cross the majesty and love of God disclosed, the sin and bond of the world exposed. More than a study of the atonement, this book brings Scripture into living dialogue with Christian theology and the twentieth century. Overall, the work has considerable educational value in its evangelical theology and makes me want to gain a better biblical understanding from within my own denominational perspective.

7. Pitfalls

The later sections of the book are weaker, as Stott translates his beliefs into a political agenda akin to liberation

theology. There are 1 or 2 factual errors that could have benefited from tighter editing here too.

8. Pertinence

Destined to be a classic study of the centre of our faith, this work is highly pertinent to those who profess faith in Christ, because it is important to have a perspective that requires

and engages your faith, as well as sound reasoning to determine your Christological methodology. I believe we must saturate the central truth of The Cross of Christ.

Following a stint of 28 years in the SAPS, Charmaine completed her studies as pastor at the Cape Town Baptist Seminary in 2016. She did an internship at Ocean Avenue Baptist Church, New Jersey, USA. ■

Jumping to 2023

By Leon van Assenderp

It will be detrimental for a person to jump from one high cliff to another, should the distance be too great. In the movies we see heroes jumping from one high rise building to another. If you observe carefully, neither the cliff nor the building jumper carries excess weight. The back packs (if any) contain the minimum items and weight.

Normally the jumper is pursued by an enemy of some sort. Maybe a fierce animal, or a heavily armed group of people. However, the jumper is always desperate to get a safe distance between himself/herself and who or what is chasing them.

It reminds me of the miraculous saving of Moses and Israel when the waters opened, and they had safe passage on dry land. The enemy, however, were not able to access the same miraculously created pathway. We know what happened to them, don't we?

Over centuries mankind celebrated the calendar change of date. From one year to another, even from one century to another. The transfer of dates from one period to another is also marked by certain "New Year's resolutions": To lose weight, to find a new occupation, to stop certain habits, to exercise more, etc."

People try to jump from one cliff to another or escape the enemy by jumping from one high rise building to another.

Yet the excess weight they carry, cause them to plummet to the bottom. Emotional baggage carried from one day to another, one week, month and year to another cause good plans to fail.

Jumping from 2022 to 2023, carrying the same inner pain or behaviour will result in the same challenges we faced previously. In fact, we get so used to falling, getting up, falling again, getting up again, that we get comfortable in our discomfort.



Change comes from within. The need for joy, peace and love are "inner needs" The desired outcome of a New Year's resolution is mostly an "outer display" – that of losing weight, stopping a habit, etc. We would only have a positive outcome if we "jump" without excessive weight.

Stress, depression, fear, anger, being opinionated, criticism, being self-centred, dishonest with oneself, greed, jealousy, being suspicious, being stingy, not respecting others, continuous limelight seeking, not being grateful, insincere religious actions, gossiping, trying to "score" from people, and so on, robs people from inner joy, love and peace.

Make a pot of tea and have a long, hard, and honest talk with yourself. Not about others, but about what you can do to make your jump to 2023 successful.

Losing the weight before you jump to 2023 may include identifying your own responses to situations in life as it happens and making conscious decisions to improve on your responses and behaviour.

The Holy Bible in the book of Galatians 5 verses 22 to 26 says the following: "But the Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control. There is no law against such things as these. And those who belong to Christ Jesus, have put to death their human nature with all its passions and desires. The Spirit has given us life, He must also control our lives. We must not be proud or irritate one another or be jealous of one another".

Israel did not cross the sea without God. We also need the Spirit of Jesus Christ to jump from 2022 to 2023. It's time: You choose.

Blessings ■

Leon is a mission's minister, working hand in hand with his wife, Berdine.

Boundaries (Part 21)

By Dr Hanlie Meyer, Counselling Psychologist in private practice and CPSC affiliate

When we reflect on boundary setting our point of departure always has to be what the underlying principle is that we are aiming at. In the previous article we mentioned – for instance – that we need to think about when our child sees us saying “No”, is it because there is an underlying principle that we are teaching them or is it just comfortable for me as a parent?

Knowing why we do what we do empowers us to persevere when the child pushes back. When I insist that my child picks up her towel or tidies her room or helps clearing the table after a meal – why do I insist on it? Saying that these expectations are underpinned by my values can help me persevere but then I have to be able to them myself consistently.

We also stated that our values and the rules we form based on these should be in line with who God revealed Himself to be in and through Jesus. Where did Jesus place the emphasis? How did the teaching of the apostles flesh this out as guidelines for discipleship? How could we translate these into practical boundaries for ourselves and our children – both in the content of the boundaries as well as the ways in which we teach and live these?

Partakers of the divine nature

This Scripture is an example to help us with this process:

1:3 I can pray this because his divine power has bestowed on us everything necessary for life and godliness through the rich knowledge of the one who called us by his own glory and excellence. 1:4 Through these things he has bestowed on us his precious and most magnificent promises, so that by means of what was promised you may become partakers of the divine nature, after escaping the worldly corruption that is produced by evil desire. 1:5 For this very reason, make every effort to add to your faith excellence, to excellence, knowledge; 1:6 to knowledge, self-control; to self-control, perseverance; to perseverance, godliness; 1:7 to godliness, brotherly affection; to brotherly affection, unselfish love. 1:8 For if these things are really yours and are continually increasing, they will keep you from becoming ineffective and unproductive in your pursuit of knowing our Lord Jesus Christ more intimately. 1:9 But concerning the one who lacks such things—he is blind. That is to say, he is near-



sighted, since he has forgotten about the cleansing of his past sins. (2 Peter 1:3–9)¹

From this passage we gather that the starting point is the divine power bestowed on us by God Himself. The goal according to verse 4 is to be partakers of the divine nature which He has promised us. This seems to indicate that what God wants us to become, He has already equipped us to be!

In order for this divine nature to become evident and remain in our daily lives, there are certain things we need to cultivate in ourselves on a daily basis (through the divine power) according to verses 5–7. These practices seem to be in line with what Paul refers to as the fruit of the Spirit in Gal. 5:22–23.

From these portions of Scripture, we can draw the conclusion that whatever we do and whatever we do with our children, the objective is to model the character of Christ to them and to guide them into becoming what we actually were intended to be: a reflection of who God is.

The most important criterion for the boundary that you set for your child is: will this enable them to live from the power of the Holy Spirit who lives out the character of God?

The specific behaviour I expect of my child is the content of the boundary I teach her. The way in which I do it, represents the extent to which I as a parent utilize the power of the Holy Spirit to reflect the character of Jesus through me.

Cloud and Townsend (2002) provide us with great tools to act in such a way that we act according to the character of Jesus while we set boundaries. They call these “laws” (2002, p45). They discuss ten such “laws” in their book.

Let us take a closer look at the first of these laws: The law of sowing and reaping (2002, p45).

The law of sowing and reaping

The law of sowing and reaping

According to the authors the law of sowing and reaping depends on experiencing **reality consequences**. These



stand in contrast to psychological and relational consequences

¹ Biblical Studies Press. (2005). [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#) (2 Pe 1:3–9). Biblical Studies Press.

such as sending guilt messages, instilling fear, threats of or actual withdrawal of love. The latter only lead to resentment, the development of an inner critic (also called an inner gas lighter), anger and/or rebellion. Reality consequences include pain or losses of time, money, enjoyable activities, possessions, or friendships.

The law of sowing and reaping teaches the child self-control. They learn that they are in control of the quality of their lives. In order to achieve this, the consequences parents bring about or allow should be severe enough so that the child will not want to do the wrong thing again.

Children need to learn a process of decision-making through which they can learn to make wise choices to improve the quality of their lives. The parent will have to explain the alternatives to the child. They need to understand that it is in their power to be in their room without company or a game on the phone feeling miserable or whether they are with the family enjoying the company of loved ones or enjoying a nice game.

The question is whether time spent with the family is really a better and more enjoyable alternative? The importance of parents living from the power of the Holy Spirit with the goal of reflecting the character of Jesus again needs emphasis.

So many children are not relationally oriented and state they do not care about the loss of friendships or family relationships because the contrast is often not clear between something meaningful and rewarding and something isolating and leading to miserableness.

Positive consequence management

The authors also state that the formula for this law is to give children freedom, to allow choices and then to manage the consequences accordingly.

This implies that the positive consequence should be really positive – not merely avoiding getting into trouble – but a celebration. Knowing the principle of dopamine release when a constructive behaviour choice is really celebrated makes this requirement meaningful.

Habits are formed when behaviour brings meaningful relief to discomfort or a noticeable satisfying of a need. Without wise parental guidance a child will not learn to identify those needs/desires that are in conflict with the character of Jesus and how to overcome these. Neither will they learn to choose behaviours that are helpful as well as healthy choices to overcome the frustration of a selfish need resisted, find satisfaction in letting anger go in favour of an

act of kindness or choosing to speak about disappointment and hurt instead of choosing to eat, swear or self-harm.

Dopamine is not merely part of the reward system in the brain – it is first of all a motivator for future behaviour based on the conscious celebration of a behaviour choice.

If a child has to choose between isolation to overcome anxiety or talking to an understanding parent and chooses to talk to the parent, this choice has to be reinforced through relational celebration.

Even though the content of what the child shared is upsetting to the parent, the choice of a healthy helpful behaviour has to be celebrated. That will link the release of dopamine to this behaviour and the next time the child has to choose a response, this memory will serve as a motivator. The parent's reaction to the child is the key.

This is where obedience to the Holy Spirit comes in!

In the next article we will flesh out the importance of allowing the child to suffer consequences. ■

Reference

Cloud, H. and Townsend, J. Boundaries with Kids. 2002 ■



Having value and purpose

By Dr Heinrich Lottering, sC, CPSC affiliate

The answers and resolutions for their problems may be very obvious for some clients coming to your office for pastoral counselling – the path to follow for growth and healing may be straight forward and clear.

Yet, often for the turmoil and battles individuals face, there is no simple solution or even a feasible plan to resolve the crises or heartache.

There is rarely quick-fixes for an illness with a very poor prognosis, the break-up of a marriage, with the spouse refusing reconciliation or the emotional devastation caused by the death of a loved one. Some clients experience an emotional storm and it is difficult for them to see light again.

In this scenario, which most people will deem hopeless, value and quality of life can be pursued not by problems disappearing or circumstances changing – but by still having value for others.

The following verses are two of many that inform and instruct believers and children of God to be useful and of value for fellow citizens of Heaven:

- 2 Timothy 2:20-21 *“And in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and some to dishonour: if, then, anyone may cleanse himself from these, he will be a vessel to honour, sanctified and profitable to the master—having been prepared to every good work”*
- 2 Timothy 3:16-17 *“Every Writing is God-breathed, and profitable for teaching, for conviction, for correction, for instruction that is in righteousness, that the man of God may be fitted—having been completed for every good work.”*

In 2 Timothy 2, the apostle Paul, lead by the Holy Spirit, clearly teaches that regardless of the emotional state of a believer and the community's opinion of him or her, they can be used as instruments of God as long as they are yielded to Him – hence willing and open for being valuable in deeds and actions to edify and support fellow converts.

In Paul's second letter, chapter three, he very insightfully teaches that the Holy Scriptures have more value than only conveying the truth and wonder about God and the salvation that He offers, but that the Word also equipped us for service and living a life of mutual value.

James 2:18-22 *“But someone may say, “You have faith, and I have works.” Show me your faith without works, and I will show you my faith out of works: you*



believe that God is one; you do well! The demons also believe—and shudder! And do you wish to know, O vain man, that faith apart from works is dead? Was not our father Abraham considered righteous out of works, having brought up his son Isaac on the altar? Do you see that faith was working with his works, and faith was perfected out of the works?”

In James' Epistle he very clearly and even shockingly remind Christians that believing (having faith) without having that convictions manifesting in deeds of righteousness for the kingdom and its

citizens (believers) renders such a faith dead and useless.

How incredible is his teaching that healthy and vibrant Christianity is: after salvation and relationship with God – also about having value for other believers in how we live our convictions and the benefit we hold for God's children.

2 Timothy 2:14-15 *“Remind [them] of these things, testifying fully before the LORD—not to strive about words to nothing profitable, but to the subversion of those hearing; be diligent to present yourself approved to God—a workman not ashamed, straightly cutting the word of truth;”*

Paul compliments James' teaching by lifting the bar for Christians even higher. Not only are we expected to believe and act on that faith by how we live and what we do for brothers and sisters, Paul instructs us that the level and quality of our deeds and obedience actions should be profitable (ensured results) and of such excellence that it will never cause us shame. Simplifying the notion we can say it is expected that we excel in excellence in our Christian value for other converts.

Ephesians 4:28-29 *“Whoever is stealing let him no longer steal, but rather let him labour, working the thing that is good with the hands, that he may have to impart to him having need. Let no corrupt word go forth out of your mouth, but what is good to the necessary building up, that it may give grace to the hearers..”*

Throughout the Pauline corpus in the New Testament instruction for purpose and value for others are continuously being repeated. In the Epistle to the Ephesian Church he writes that those who lived a life of unrighteousness must not only after conversion have significant change in the quality and honourability of their day-to-day lives; but must embark on a honourable life in support of other believers.

Romans 12:6-8 *“And having gifts, different according to the grace that was given to us: whether prophecy,*

according to the proportion of faith; or ministry, in the ministry; or he who is teaching, in the teaching; or he who is exhorting, in the exhortation; he who is sharing, in simplicity; he who is leading, in diligence; he who is doing kindness, in cheerfulness."

How beautifully Paul writes to the Roman Christians that the Lord has endowed all His children with gifts of service and the importance to utilise these gifts to the edification and service of the Church. This is one of many instructions in the Pauline letters encouraging and instructing believers to fully use and apply themselves for other children of God.

Often individuals going through stress-filled or unpleasant life journeys have a simple choice. You can obsess with the negativity and turmoil in your own life which will leave you on a bed of emotional quicksand into which you will sink away without hope and joy.

The second choice is to focus on others, brothers and sisters in God and using your own talents, strengths and spiritual gifts to be of value to them. For most individuals this statement is true: you dig yourself out of a hole of

despair and struggle by shovelling others out of their individual holes. To wake up in the morning with purpose or to go to bed at night knowing you have had value to others that day are already very successful ways of overcoming your own heartache and struggles.

BIBLIOGRAPHY

- Living a full life. www.tieniemaritz.co.za
- Focus on inner self and boost your mood. www.webmd.com
- How prayer strengthens your emotional health. www.everydayhealth.com

I am a tertiary trained theologian, ordained minister and pastoral counsellor. I focus on relationship counselling and provide my services in Gauteng. My contact details are: Whatsapp & phone 0837302887. www.glitterforchrist.co.za ■

An occupation: Why the need to work?

By Mrs Roxanne Bailey, Career Guidance Counsellor, Independent Psychometrist and Pastoral Counsellor

"Before I formed you in the womb I knew you, before you were born, I set you apart; I appointed you as a prophet to the nations." (Jeremiah 1:5)

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." (John 6: 27, KJV)

INTRODUCTION

The book of Genesis provides the story of the time of creation and how Adam already had specific jobs. T. Lioy (2011) indicates the following: "God intended Adam and Eve to serve as His sacerdotal vice-regents in the garden. Indeed, Eden is regarded as the starting point for fellowship between God and redeemed humanity."

Tim and Olive's blog mentions an organization based in Vancouver called JustWork: "they do home renovations, catering, and make pottery to sell. Their main goal is to provide dignified work for people in Vancouver who have barriers to work, like those with mental illnesses, physical disabilities, those that are homeless and cannot find work." Not all individuals are less fortunate, because of being lazy or unmotivated...

G.R. Collins (1988) states that "work is God-ordained", yet human beings do not do His work, to serve Him.



"Whatever you do, work at it with all your heart, as working for the Lord, not for human masters..." (Colossians 3:23).

Content

A.J. Conyers (2004) provides the following meanings to each root of the word vocation: "the familiar term "vocation," whether used in religious or secular contexts, is rooted in the Latin vocatio, meaning a "call," a "summons," or an "invitation," and is related to Latin-based words such as "voice" and "invoke." Gathering within the beautiful garden of our Lord,

we hear a voice, a voice of reason the calling from God. God loves each one whether rich or poor, broken, battered or ill. God made each child in His image.

Furthermore, the following is exclaimed by A.J. Conyers (2004) to proclaim to all people ... the reason to work... by depicting the apostle Paul: "Notice in Paul, for instance, his continual reminder to his correspondents of his vocation. I am "Paul, a slave of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures" (Romans 1:1-2, except for "slave" which I render here literally to emphasize the arduous nature of the calling). I write to those who also are "called to be saints" (Romans 1:7). In the letter to the Romans, this gospel holds him captive, lays obligations upon him, and is a power which compels him. What has been wrought

through him has been “by the power of signs and wonders, by the power of the Spirit of God” (15:19”).

When using the self-perception inventory with most clients during a subject - or career assessment; the results often depict that clients fear the future and is faced with so many uncertainties which cause further inner insecurities, stress, and anxiety. Thoughts arise: Will I be good enough for a certain job? Is there somewhere that I belong? Everyone thinks that I will never amount to anything. I do not know how I will be able to study. The fear builds up and the individual's thoughts becomes so troubled by all the negativities that he or she starts to doubt and feel so overwhelmed by the future.

“And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner anymore, but thine eyes shall see thy teachers” (Isaiah 30:20). Although, we are born into the world to pray and missionary God's word to others, He mentions within the different books of the Bible many careers or work that was practised by the people. He does not state that one should not teach or study ... yet, when following an occupation put Him first, since our prime obligation is to keep His commandments, and to preach His message: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:14).

Exodus 36:2 says, “And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it”. Every child born into the world is a gift, as well as each child born into a family with different adversities. In God's eyes none is rich or poor, He is concerned about our pureness of heart and our growth in spirit and when we do work, we should praise Him and give Him honour.

God already has a plan for each of His children so that we may enter His ultimate Kingdom of Heaven once more. “But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt

not be burned; neither shall the flame kindle upon thee”.

Although, one might fear the future and all the uncertainties, God states that He will be there and walk through the fire for us so that we will never get hurt or burned. It does not mean that the early aspects might bruise us and we will never feel sad or experience negative thoughts or events; it means that through His Grace it will lessen the burdens until we can enter His Kingdom again.

The Bible Gateway indicates 5,433 occupations: Professions, trades and means of employment. A great variety of occupations, both secular and religious, are mentioned in Scripture: Builders, embroiderers, weavers and spinners, stonemasons, carpenters and woodworkers, musicians, tanners, linen workers, watchmen, blacksmiths, merchants, tentmakers, soldiers, priests, Levites and temple servants, watchmen, shepherds, farmers, fishermen, doctors, lawyers,

and others such as metalworkers, agriculture, building, craftsmen, doctors, lawyers, merchants, soldiers, and tax collectors etcetera.

According to J.E. Myers, T.J. Sweeney and J.M. Witmer (2000) makes reference to work as being seen as economic, psychological and social support, as well as an activity useful by the community which maintains life.

In addition, God called upon many prophets and people and granted them the ability and wisdom to follow the vocation placed on their pathway, yet not always sure of how to follow it. Like Jonah we do not always follow the Lord's commandments. And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD.

Now Nineveh was an exceeding great city of three days' journey. Work is more than just tasks done to maintain life... God has a journey planned for each of His children on earth, yet not always found or understood.

As an Independent Psychometrist I take pride in giving guidance to young students seeking either career guidance or choosing subjects or doing a school readiness assessment. To ensure that one's client receives the best quality and goodness of fit; a standardised test battery is compiled. Firstly, one would set an

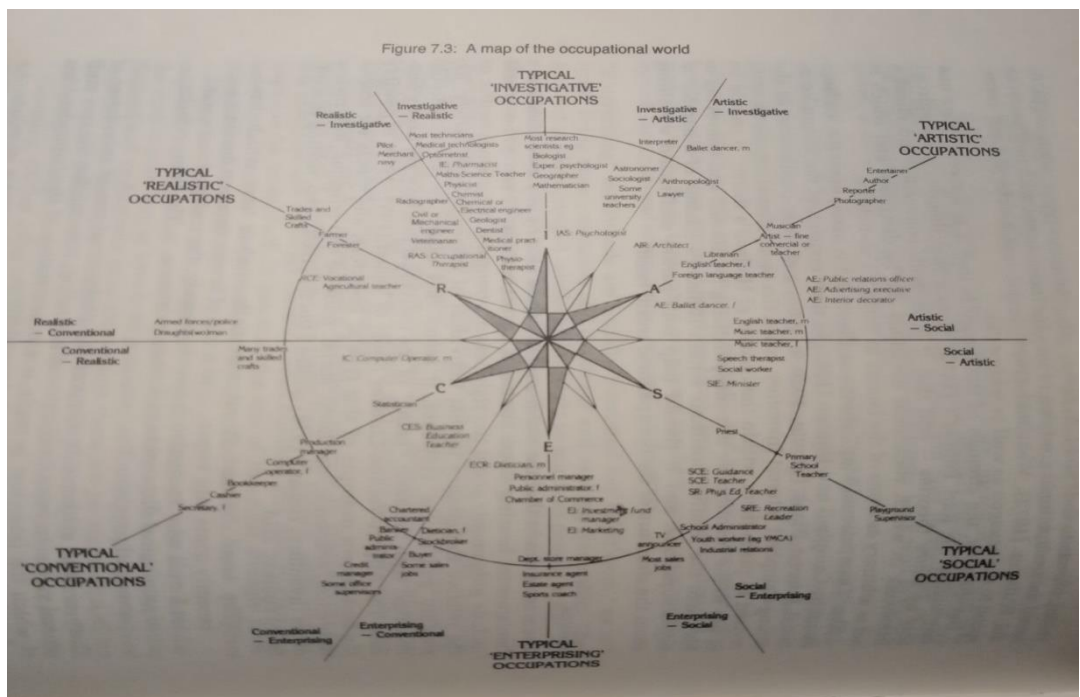


introductory session to gather biographical information; in order to ensure that one bring together the correct test battery for the specific client's needs. To gain the best data one would complete two interest tests, a personality test, career planning inventory and an aptitude assessment. It is of utmost importance that the results are handled with care and taking an individual's full background in consideration. Furthermore, results are guidelines and tools used by the mentor to assist a client.

J.L.Hollard (1973) portrays the occupational classification typology as seen in this image: R- Realistic, I – Investigative, C- Conventional, E – Enterprising, S- Social and A- Artistic.

Most individuals have three higher traits which are depicted as the primary factors and then some of the other which is seen as secondary factors. Each individual is uniquely born, with a distinctive set of traits. Moreover, every individual is within a different developmental stage as seen by Erik Erikson's psychosocial developmental stages. On the other hand, experiences also different moral developmental stages as seen by Kohlberg.

Bronfenbrenner's ecological system displays the complexities human beings are facing from childhood; a ripple of layers as we interact. Although so many complexities do exist through so many uncertainties, especially when it comes to entering into an occupation... not all has the finances to enter into a career of their choice. Some individuals fear the future and do not know where they belong or where to go. In Mark 4:39 - 41, the following is said: "And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, "Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner



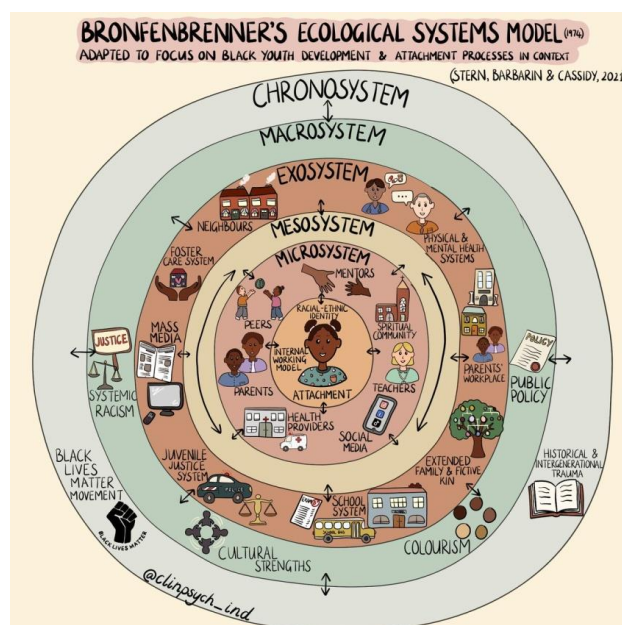
of man is this, that even the wind and the sea obey him?" God says through any kind of storm that He will be there to bring calm. Although, we might catch fish like fisherman, God will decide how many fish and when we will catch it and have to release it, such as stated in Luke 5:6-7, 11.

Conclusion

G.R.Collins (1988) states, that the most important variable in making an occupational choice is "Knowing God's Will". An article highlighted by G. R. Collins (1988) exclaimed: "a man with advanced academic degrees wrote that he could not find a suitable job and was employed, instead, as a tool salesman in a neighbourhood hardware store. In evaluating his own disappointments, the man realised that he had been "holding a grudge against God for withholding... the gift of appropriate employment. The

writer tried to understand the reasons for his frustrating job situation but concluded that “wish as I might, I was not able to find a portion of Scripture that absolutely guaranteed God would give me employment which allowed the extensive use of my talents”.

The lesson here was that did this man truly seek God's guidance and what was the state of the inner - self of the individual. God wills in His timing whether someone might be young, middle-aged,



or old speak to each individual in His wisdom and timing... to guide us to where He feels we are needed and where He wants us. So many times we do not listen, since an individual might feel despondent. We need to hear and respond: Jonah was reluctant to hear God's purpose for His life, yet God never left Him and was persistent until Jonah heard and responded to His calling. Jonah 3:1- "And the word of the LORD came unto Jonah the second time, saying". ■

BIBLIOGRAPHY

Casson, L. (1969). *Great ages of man: a history of the world's cultures. Ancient Egypt*. Time-Life International: Nederland.
 Collins, G.R. (1988). *Christian counselling: a comprehensive guide*. W publishing group: United States of America.
 Conyers, A.J. (2004). *The Center for Christian Ethics*. Baylor University- The Meaning of Vocation.
 Daan Retief Uitgewers: *Ontdek die Bybel: Ou Testament – Die Skepping*. (Image)
 Daan Retief Uitgewers: *Ontdek die Bybel: Nuwe Testament – Jesus van Nasaret*. (Image)
 Daan Retief Uitgewers: *Ontdek die Bybel: Ou Testament – Salomo*. (Image)
 Lioy, D.T. *The Garden of Eden as a Primordial Temple or Sacred Space for Humankind*. <https://sats.ac.za/wp-content/uploads/2020/02/Lioy-Garden-of-Eden.pdf>

Lioy, D. (2011) *Evolutionary creation in biblical and theological perspective*. Peter Lang: New York.
 Myers, J.E., Sweeney, T.J. and Witmer, J.M. (2000). *The wheel of wellness counselling for wellness: a holistic model for treatment planning*. *Journal of counselling and development* – summer 2000 – volume 78.
 Sherrard, P. (1967). *Great ages of man: a history of the world's cultures. Byzantium*. Time Inc. (Image)
 Bible Gateway. <https://www.biblegateway.com/passage/?search=Colossians%203%3A23-24&version=NIV;KJV>
<https://www.biblegateway.com/passage/?search=Jeremiah%201%3A5&version=NIV;KJV>
 Tim and Olive's blog. <https://timandolive.com/christian-meaning-of-work/>
<https://www.biblegateway.com/resources/dictionary-of-bible-themes/5433-occupations>
https://www.google.com/search?q=bronfenbrenner+ecological+systems+theory&source=lnms&tbm=isch&sa=X&ved=2ahUKEwi5grmEu5n7AhWiQEEAHcMBDsUQ_AUoAX-oECAEQAw&biw=1319&bih=678#imgrc=BSTpDtfERaV_SM
Dictionary of Bible Themes Scripture index copyright Martin H. Manser, 2009. As Editor, Martin Manser wishes to thank all those who compiled or edited the *NIV Thematic Study Bible*. ■

Supervision

Counselling can never truly be an isolated profession; therefore, some form of supervision will always be an integral part thereof. Supervision keeps one accountable, but also protected.

We trust that our affiliates will not work independently, will follow our guidelines, as set out below and will adhere to their specific scope of practice.

Supervisors

A supervisor, who also is an affiliate of CPSC:

- should preferably always be further educated/on a higher CPSC category than that of the supervisee, AND
- should preferably have at least 3 years' experience in pastoral counselling.

A supervisor, who is not an affiliate of CPSC:

May be a psychologist, social worker, doctor, counsellor, or pastor, and:

- Should preferably be educated and be experienced in pastoral counselling or a similar field (e.g., Christian psychology or Christian counselling), or

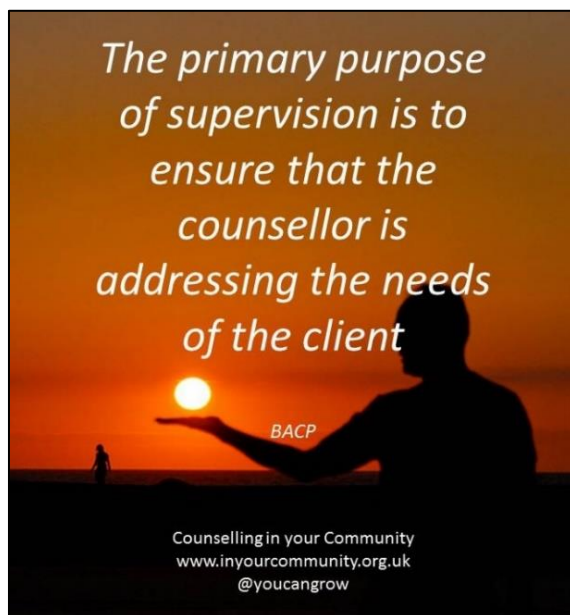
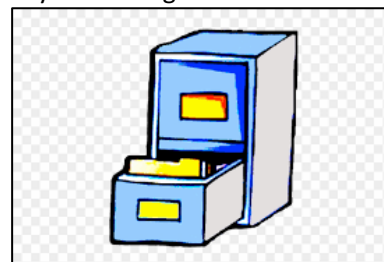
- Should preferably be educated and have extensive knowledge in pastoral counselling or a similar field (e.g., Christian psychology/Christian counselling), or
- Should preferably have had additional training in above-mentioned fields (e.g., a psychologist/social worker who has a degree in Theology/who has completed courses in pastoral counselling).

Category 5 affiliates must please provide CPSC admin with the CV or CVs of their supervisor(s).

Keeping record

Both supervisor and supervisee should keep record of hours spent with supervision.

We do not expect of you to regularly inform us of the amount of time spent supervised, but we are allowed to ask for your records at any given time.



A **feedback form** can be requested to keep your records accurate. These forms can be sent to us in annually in November, or sooner if the 20 CPSC CPD points have been attained, so that the amount of earned CPSC CPD points can be updated.

For counsellors who have been awarded a lower category on the counselling scale (according to our categories), more supervision will be needed, as the counsellor's accompanying "scope of practice" is smaller.

Where higher categories have been attained, supervision will become less formal and will evolve into more informal discussions between colleagues who share the same vocation.

Even for those who have achieved our Level 6 or 7, supervision will not have totally disappeared and can take the form of regular discussions with a colleague of similar or higher standing. Some of the higher standing counsellors often form multi-disciplinary groups that get together regularly to discuss case studies.

The hours spent on supervision – whether by the supervisor or the supervisee – can earn our affiliates CPSC CPD points: One hour of supervision equals one CPSC CPD point.

A maximum of 5 CPSC CPD points per annum can be received for supervision hours. This is the case for both individual and groups supervision sessions.

For the CPSC CPD points to be added to your total amount, a formal record must be handed in. Please ask for that form at cpd@cpsc.org.za.

Volunteers

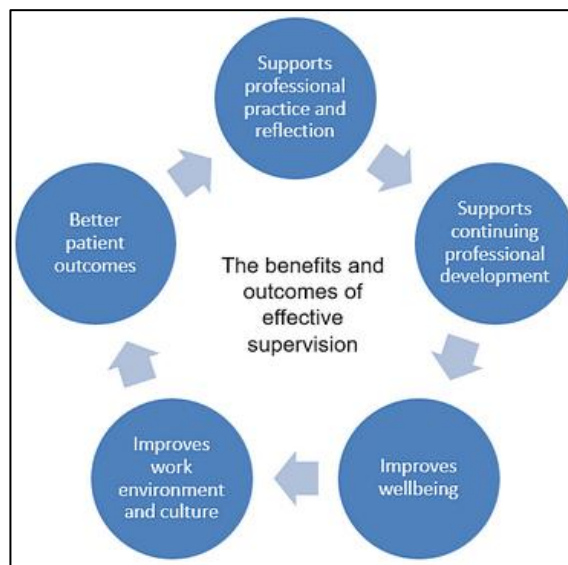
At most counselling centres for volunteers there are regular multidisciplinary feedback/debriefing sessions with professionals for all the disciplines present e.g., a counsellor, a psychologist, a social worker, a pastor, or a minister, and even sometimes a psychiatrist.

The only additional request is that ethics, human rights, and legislative matters should also be brought into these sessions.

The decision was made that **one CPSC CPD point per session of an hour or longer** may be awarded to the CPSC affiliates attending the sessions, as well as to the Supervisor.

Conditions to be met

- One CPSC CPD points may be awarded to the affiliate for any supervision session with the duration of at least one hour or longer.



- There should be a dedicated person keeping a formal register of attendance, signed by all the CPSC attendees as well as the record keeper.

- A **maximum of 5 CPSC CPD points** may be earned this way per year, even if more sessions were attended.

- A summary of the earned/awarded CPSC CPD points must be sent to the CPSC office annually in November, using the feedback forms.

- Any CPSC CPD points earned will be valid for 2 years until 31

December, this means all points earned during 2023 will expire on the 31st of December 2025.

The four CPSC CPD feedback forms

1	<p>Feedback form for CPSC CPD points for designated affiliates to give feedback evaluated workshops and other evaluated events attended to claim the awarded CPSC CPD points:</p> <p>This form needs to be filled out by all affiliates, keeping the following in mind:</p> <ul style="list-style-type: none"> • The ACRPCPSC event registration number field is a compulsory field to be able to claim CPSC CPD. Unevaluated events cannot be entered here, and if entered, cannot earn CPSC CPD points. • There is also a column for accredited pastoral counselling study, as well as for contributing articles to the CPSC Notes. • Keep a record of CPSC CPD points amassed. Remember to submit the relevant feedback form/s with documents as soon as 20 CPSC CPD have been accumulated or annually in November. • Supporting certificates and/or proof of registrations must be attached.
2	<p>A feedback form for Supervisors (or dedicated persons) to provide a record of the regular Supervision/feedback group sessions at counselling centres. 5 CPC CPD points can be earned by attending these regular sessions which should each be at least an hour in length.</p>
3	<p>Feedback/timesheet for Supervisors/mentors to provide a record of one-on-one supervision sessions: A maximum of 25% or 5 CPSC CPD points can be earned annually for supervision/mentoring.</p>
4	<p>A feedback form for presenters of CPSC CPD workshops and other evaluated events: The applicable criteria are available on the form itself.</p>

Continuing Professional Development (CPD)

CPD TRAINING IS COMPULSORY

A professional body shall...

"Set criteria for, promote and monitor Continuing Professional Development (CPD) for its members to meet the relevant professional designation requirements."

- Ref: *Policy and Criteria for Recognizing a Professional Body and Registering a Professional Designation for the Purposes of the National Qualifications Framework, Act 57 of 2008.*

It is generally expected of anyone in a professional capacity to commit themselves to further learning and to improving their competencies. Professional counsellors may offer only services (within their specific scope of practice!) for which they have been adequately educated and trained, as well as sufficiently experienced.

Continuing professional development is an ethical imperative for CPSC Designated Affiliates for meeting the standards of the professional body, ACRP and the South African Qualifications Authority (SAQA).

The systematic improvement and broadening of competence, knowledge and skills will help ensure that CPSC Designated Affiliates have the necessary capacity to practise.

Every counsellor should be taking responsibility for his/her own skills development by identifying his/her own needs/limitations, by attending training, and by committing to lifelong learning.

The UK National Counselling Society defines CPD as a range of learning activities through which professional counsellors grow and develop throughout their careers to ensure that they retain their ability to practise safely, ethically, and legally within their evolving scope of practice.

Successful professional development requires an understanding of your scope of practice, identifying your learning needs, and then completing the learning and development activities. The pastoral counsellor should also be open to sharing the learning experience within the wider community of practitioners.

It is important that all CPSC Designated Affiliates and "affiliates working towards a designation", should stay in good standing with CPSC by earning 20 CPSC CPD

points – of which 3 must be for Ethics, applicable Laws and Human Rights – annually.

CPSC CPD points can only be awarded if an affiliates' annual subscription is paid in full.

PLEASE NOTE:

- CPSC Designated Affiliates should strive to achieve 20 CPSC CPD points per annum. You may acquire more than 20 CPSC CPD points.
- These CPD points must consist of at least 3 points for ethics and 17 general CPSC CPD points.
- Even in cases where more than 3 CPSC CPD Ethics points were attained by an affiliate, 17 general CPSC CPD points must still be achieved.
- CPSC CPD points are valid for 24 months.

Earning CPSC applicable CPD points

CPSC applicable CPD points can be earned by:

- **Attending CPSC CPD registered activities** (courses, workshops, webinars, seminars, conferences, etc.):

Please visit our CPSC website <https://www.cpsc.org.za/news-and-events/cpd-events> regularly for information on events taking place where CPSC CPD points can be earned. These events have all been evaluated by the CPSC CPD evaluation committee and the awarded number of CPSC CPD points are listed.

To earn CPD points for an applicable event presented, the event must have been evaluated by the CPSC CPD Evaluation Committee well in advance of the event taking place. For late applications, the application must at

least be submitted to the committee before presentation, to ensure that the points will be awarded to the affiliates attending the event. No evaluation can be done retrospectively.

New items are continuously added to the events tables on the CPSC website when we receive the information and advertisements from the presenters.

There are 3 tables of events on the CPSC website. These three tables are for the offline workshops and courses, the workshops presented



via Zoom and thirdly, for the online self-paced workshops.

- The Zoom and offline workshops have specific dates, and the online workshops are self-paced and can be accessed at any time.
- There are links to the full advertisements as well as the presenters' websites. Please visit their websites for further information on the available workshops.

If a presenter did not submit an event for CPSC evaluation, the affiliate can write an article for the CPSC Notes with the permission of the presenter. This article should be 600+ words and should reflect some of the content (please avoid plagiarism – use your own words), the personal value the event had for the affiliate and then specifically the applicability and value of the content for application in the pastoral counselling practice. Please confirm with the presenter whether the final article needs to be approved by him/her before it is published in the CPSC Notes.

• **Writing articles** for the quarterly newsletter, the CPSC Notes. Published articles are worth 5 CPSC CPD points. Please contact Ilse at admin@cpsc.org.za for the specific guidelines.

• **Doing book reviews** for the quarterly newsletter CPSC Notes. Please contact Ilse at admin@cpsc.org.za for guidelines.

• **Being enrolled for further study** in pastoral counselling at an accredited training institution.

• **Presenters and developers** of courses/conferences/webinars/workshops, etc. can also earn CPSC CPD points if the courses were evaluated by the CPSC CPD evaluation committee. Please contact Ilse at admin@cpsc.org.za for more information regarding the application process and protocol.

A special programme has been implemented for volunteers who form part of church counselling groups.

At most counselling centres for volunteers there are regular multidisciplinary feedback/debriefing sessions with professionals for all the disciplines present e.g., a counsellor, a psychologist, a social worker, a pastor, or a minister, and even sometimes a psychiatrist.

Regular supervision/feedback sessions at counselling centres can be listed to earn CPSC CPD points, provided the session is longer than an hour. The only additional request is that ethics, human rights, and legislative matters should also be brought into these sessions.

A maximum of 5 CPSC CPD points can be earned this way, even if there were more sessions, as only 5 CPSC CPD points can be allowed for this type of point accumulation annually.

A dedicated person or group leader should send us a summary of the CPSC CPD points earned by each affiliate annually in November, using the feedback forms.

The register/s must be signed by all the CPSC attendees as well as the record keeper.

• **Hours spent with a mentor or supervisor** can also contribute to CPSC CPD points and a maximum of 25% of the annual points (i.e., 5 CPSC CPD points) can be awarded for 5 hours or more per year spent with a mentor/supervisor.

The mentor/supervisor of CPSC affiliate should send proof thereof to us.

Both the supervisor and the supervisee can receive 5 CPSC CPD points for supervision sessions.

Interdisciplinary CPD Points

CPSC CPD points must meet specific requirements:

- The CPSC CPD Evaluation Committee is obliged to award CPSC CPD points to courses, workshops etc., specifically based on pastoral counselling content.
- On application to SAQA to be registered as a professional body, we had to prove that we operate separately and have a different scope of practice than other similar disciplines. The related professions, e.g., Psychology, Social Work, and the Medical Professions, could and would not acknowledge Pastoral Counselling as part of their disciplines.
- This means that: Interdisciplinary CPD points, awarded by other professional bodies, do not automatically apply to CPSC requirements, and cannot be awarded automatically.
- Only CPD points awarded by the CPSC CPD Evaluation Committee are acceptable. These discipline specific CPD points are awarded for pastoral counselling-specific content.
- Some topics may cover common ground between disciplines, e.g., ethics, and then the CPSC CPD Evaluation Committee will make a distinction between “general” CPSC CPD points and “Ethics” CPSC CPD points awarded to the evaluated event.
- *Pastoral counselling discipline specific CPSC CPD points aren't there to hinder our affiliates, but to better enhance the process of Continuing Professional Development in the specific field to which the affiliate's scope of practice primarily applies.*
- When a CPSC Affiliate wants to attend a course/workshop/seminar evaluated by another professional body, the affiliate should request the presenter to submit it for evaluation by the CPSC CPD Evaluation Committee for CPSC CPD points, based on pastoral counselling content, according to the full CPSC CPD protocol.

Four CPSC CPD feedback forms

This is the correct way to send CPSC CPD feedback to the CPSC admin office. Kindly contact Ilse at cpd@cpsc.org.za for the Feedback Forms.

The forms AND supporting documents should please be sent to the following email address: cpd@cpsc.org.za.

1. A feedback form for CPSC CPD points for designated affiliates to give feedback on evaluated workshops and other evaluated events attended to claim the awarded CPSC CPD points:

This form needs to be filled out by designated affiliates to claim CPSC CPD points:

The ACRPCPSC event registration number field is a compulsory field to claim CPSC CPD points and unevaluated events cannot be entered here, and if entered cannot earn CPSC CPD points.

There is also a column for accredited pastoral counselling study as well as for the writing of articles/book reviews for the CPSC Notes.

Supporting documents/certificates and/or proof of registrations must be attached!

2. A feedback form for Supervisors (or dedicated persons) to provide a record of the regular Supervision/feedback group sessions at counselling centres:

5 CPSC CPD points can be earned by attending these regular sessions which should each be at least an hour.

3. A feedback/timesheet for Supervisors/mentors to provide a record of one-on-one supervision sessions:

A maximum of 25% or 5 CPSC CPD points can be earned annually for supervision/mentoring.

4. A feedback form for Developers and/or Presenters of CPSC CPD workshops and other evaluated events:

CPSC presenters earn DOUBLE the CPSC CPD points awarded ONCE only, for developing -- OR for developing AND presenting -- NEW material.

CPSC presenters (if NOT also the developer) earn the SAME number of CPSC CPD points awarded ONCE only, for presenting NEW material.

No CPSC CPD points apply when presenting existing material.



Keep a record of CPSC CPD points amassed:



It is every CPSC Designated affiliate's responsibility to keep record of CPSC CPD points amassed.

Submit the relevant feedback form/s with the supporting documents as soon as 20 CPSC CPD points have been accumulated, or annually in November.

CPD feedback forms

Here are some examples of the different CPSC CPD feedback forms:

CPSC 2023 Supervision/mentoring timesheet						
 						
PD point for 1 hour supervision, max 5 CPSC CPD p pervisor is a CPSC Affiliate, the points apply to both 2023 CPSC CPD points will expire on 31 December 2						
Name and surname of CPSC Affiliate/CPSC student affiliate:						
Name and surname of supervisor/mentor: CPSC: Y/N						
Date:	Time:	Duration: Minutes/ hours	Place:	If applicable: Client age, gender	Signature of Affiliate:	Signature of Supervisor :
1						
2						
3						
4						
5						
					Total amount of hours:	
					Total amount of CPSC CPD points:	
Maximum of 5 CPSC CPD points available p/a						
Comments/additional information on supervision/mentoring sessions:						
1						
2						
3						
4						
5						

CPSC 2023 Weekly/regular Group Feedback sessions timetable				
 				
1 CPSC CPD point per session of at least 1 hour, max 5 CPSC CPD (25%) points/year If the supervisor is a CPSC Affiliate, the points apply to both parties 23 CPSC CPD points will expire on 31 December				
Name and surname of supervisor: CPSC: Y/N				
Name and surname of CPSC Affiliate:				
Date	Minutes/hours	Place	Topic/Activity	Supervisor signature
1				
2				
3				
4				
5				
6				
7				
8				
Total amount of hours spent on group Supervision/Feedback:				
Total amount of CPSC CPD points achieved:				
Maximum allowed number of CPSC CPD points: 5 p/a				
CPSC Affiliate: _____				

Please request the applicable form(s) from Ilse at cpd@cpsc.org.za.

CPD Events

A list of events evaluated and accredited by the CPSC CPD Evaluation Committee is available on our website.

Please visit <https://www.cpsc.org.za/news-and-events/cpd-events> for more info, e.g., dates, titles/ themes, types of event, place/online, etc!

Professional indemnity insurance for pastoral and spiritual counsellors

Professional Indemnity Insurance protects anyone who provides professional advice to a third party and is paid for that advice in return.

Your professional body, the Council for Pastoral and Spiritual Counsellors, has initiated a Professional Indemnity Insurance Scheme (with extensions) at a much-reduced annual premium.

The Professional Indemnity limit is R5 000 000, extended to include Public Liability with an Indemnity limit of R2 500 000 with a deductible (first amount payable) of R15 000 per claim. The annual premium is only R900.00.

For your convenience, we summarised the insurance cover as indicated in the table below.

The total premium (including VAT) is R900 per member per annum.

As counsellors, members may not:

1. take down psychological tests
2. make a diagnosis
3. give pharmaceutical prescriptions
4. interfere with medication taken under supervision of a medical doctor

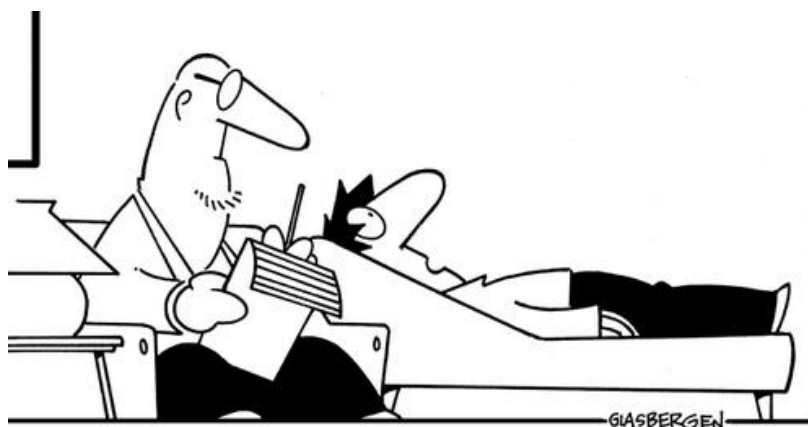
We reiterate that this scheme with the unique annual premium is arranged in your interest and needs your participation for the scheme to be successful.

For further information, contact Andries Preis at 0824915218 or Wayne Matthews at 0823217718

Please request the professional indemnity proposal form from the CPSC administrator.

Section	Limit of indemnity	Deductible	Basis of deductible
Section A: Professional Indemnity	R5 000 000	R15 000	Each claim
Section B: Public Liability	R2 500 000	R15 000	Each claim

Policy Extensions	Sub-limit of indemnity (Included in main limits)	Deductible	Basis of deductible
Breach of Confidentiality	R5 000 000	R15 000	Each claim
Defamation	R5 000 000	R15 000	Each claim
Loss of Documents	R5 000 000	R15 000	Each claim
Statutory Defence Costs (Sub-limit of Public Liability Section)	R2 500 000	R15 000	Each claim
Wrongful Arrest (Sub-limit of Public Liability Section)	R250 000	R15 000	Each claim



"I tried to get in touch with my feminine side and my inner child, but they're not on Facebook."

Notes from the Finance Office

Dear CPSC Affiliate

I trust that this message from me will find you well. I still miss you every day and pray that you will constantly be aware of the closeness of our Lord and His daily blessing and that you will remain safely in the hollow of His hand.

Due to my position as Finance Officer all my messages are pertaining to financial matters.

I have one central vitally important topic namely the **annual renewal of the CPSC subscription**.

Thank you to the **54,18%** affiliates who have already paid the 2023 subscription up to 20 February 2023.

If you are one of these affiliates in good standing and have received your 2023 CPSC certificate, you only need to read the first paragraph of my news from the finance office. The rest of the message then doesn't apply to you.

However, if you have **already paid but have not yet received the 2023 CPSC certificate, please contact me at finance@cpsc.org.za**. Please remember to check the spam folders where the certificate might be hiding. It will remain there for 30 days after allocation of payment.

With 54,18% payments received, there is however still 45,82% of the total annual fees outstanding.

At this exact same date in 2022, **58,4%** of the annual subscription was already paid, so we are running a bit behind the comparative 2022 figure of payments received.

There are certain realities regarding the 2023 renewal of you CPSC subscription:

- **The 2023 annual subscription was already due on 31 December 2022**
- **Your 2022 CPSC certificate has already expired on 31 December 2022**
- **31 March 2023 is the final date for affiliates with unpaid subscriptions to still be in good standing and the end of March is approaching at an alarming speed.**
- **You may not work under the auspices of CPSC if you are not in good standing.**

Payment of the annual fee is imperative by 31 March to remain in good standing and being in good standing is a specific SAQA requirement.

SAQA's requirement for being in good standing states that the annual fee may be no more than 3 months overdue.

Annual renewal notices

The 2023 annual renewal notices were sent to your email address on our system by the central accounting system



on 5 October and 28 November 2022 as well as on 28 January 2023. Emails with attachments sent as part of mass mail, unfortunately often go to spam where they remain for 30 days before being deleted automatically. Please check your spam folders for the renewal notice sent on 28 January 2023, it might still be hiding there.

Please contact me at finance@cpsc.org.za if you have any questions regarding your 2023 renewal or if you need a copy of the renewal notice.

Payment correspondence to expect

After receipt of the annual payment in our Nedbank account, I allocate the payment on the ACRP central accounting system and activate the 2023 CPSC Certificate to be sent by the system. **I always activate the certificate twice to improve your chances to receive it.**

You will receive an **"allocation of payment"** email from admin@pastors4africa.com confirming receipt and allocation of the payment and **another email from the same email address** with the attached **2023 CPSC Certificate**.

Very important

➤ Please note that these two emails will both come from admin@pastors4africa.com but with cover letters from me. If you reply to this email address, the reply will be rerouted to me at finance@cpsc.org.za.

NB Please do not send new emails to the admin@pastors4africa.com email address as only replies are rerouted to me, but not any new emails sent to this email address. This is not a manned email address.

➤ Please also note that after the "allocation of payment" notification, the 2023 CPSC certificate should follow within a few minutes or at least within the next hour.

➤ Unfortunately, the email with the certificate attached is overlooked easily, as it often goes to spam due to the attachment and the various anti-virus programs used by our affiliates.

➤ The subject of the second email is "Re: ACRP Certificate".

Please add admin@pastors4africa.com to your white-list/list of trusted contacts and please remember to always check the spam folders if you have not received the 2023 certificate shortly after the allocation of payment notification.

As mentioned above, I already send every certificate twice to try and address this problem.

Important

I still have the two unidentifiable unallocated payments received before, with no reference whatsoever and which I could not identify or allocate.

Please let me know at finance@cpsc.org.za if you have perhaps paid and not received any notification of "allocation of payment" or your certificate.

Thank you in advance for attending to payment of the annual renewal of your CPSC subscription at your earliest convenience if still unpaid.

Your most urgent attention will be highly appreciated as we need you to always remain in good standing.

Warmest regards and blessings

Anita ■

Notes from the Admin Office

Dear CPSC Affiliate

2023 is just speeding along! I trust that you are all doing well!

Within the next few months – before our next edition of the CPSC Notes will be distributed – we will be celebrating quite a lot of important events!

We have **Human Rights Day** on the 21st of March to commemorate and honour those who fought for liberation and the rights so many of us may enjoy today.

Freedom Day is on the 27th of April when we commemorate the first democratic elections that took place in 1994 in South Africa, and we celebrate our democracy.

On the 1st of May, **Workers' Day**, we celebrate our work force and the role played by several parties to achieve equal employment standards for everyone.

One of the most significant events in the Christian calendar is **Easter**, when we remember the sacrifice made by our Saviour and celebrate His resurrection. This year Good Friday falls on the 7th of April and Easter Sunday on the 9th.

While **Christmas** is fixed to a solar calendar, Easter is based on the lunar cycles of the Jewish calendar. Since Easter is based on a lunar month (29.5 days) and the date of Easter varies annually.

I would like to share an Easter Story that was published in the *Reader's Digest* magazine many moons ago:

'I was spending a few weeks with my daughter as she was expecting her third baby. On the second day of my visit, I collected Matthew, aged 5, from school.



Matthew exclaimed: *"Granny, I didn't think you would still be here!"*

"Oh yes", I said, "I am still here."

"Well," replied Matthew, "I have been learning all about God. When people get old, He takes them..." Then, looking up at me with a puzzled expression,

he added: *"...He must have forgotten about you!"*

Aren't we blessed?

Easter means that He hasn't forgotten about us!



Enjoy all the special holidays ahead and have a blessed Easter!

Warm regards
Ilse

CPSC Office duties

The division of duties between the Administrative Office (Ilse) and Financial Office (Anita) with the

different responsibilities, contact details and office hours, is as follows:

Duties: Administrative Office (Ilse)

✉ admin@cpsc.org.za

☎ 0727051198

Mornings only: Monday – Thursday

- All general admin enquiries
- Receiving and handling general emails
- Designated Affiliation application: receiving and processing
- Student and Associate affiliation: receiving, processing, reporting
- Receiving, distributing, reporting of CPSC CPD courses
- Agendas, Minutes: CPSC Executive meetings
- Communication with affiliates: Emails from the Offices, other Communication
- Receive, distribute and filing of all CPSC forms
- CPSC Notes in conjunction with editor
- CPSC CPD points: Admin & recording
- Communication with webmaster

Both offices

- Affiliation administration
- Affiliation evaluation duties
- Conference duties

Duties: Financial Office (Anita)

✉ finance@cpsc.org.za

- All financial enquiries
- Receiving and handling emails re financial matters and POPs
- Designated affiliation evaluation reporting, invoicing and registration
- New designated affiliates' certificates
- All financial reporting to CPSC Executive, auditors etc.
- All communication with affiliates re financial matters, resignations etc
- All Invoices and receipts on QuickBooks
- All bookkeeping financial processes, annual figures, salaries, claims etc.
- All fees re affiliation and follow-up
- All annual renewals and contact with Pastors4Africa
- All renewal certificates via P4A
- All fees re courses, advertisements, & conferences

So if you faithfully obey the commands I am giving you today
—to love the Lord your God and to serve him with all your heart
and with all your soul— then I will send rain on your land in its season,
both autumn and spring rains, so that you may gather in your grain,
new wine and olive oil. I will provide grass in the fields for your cattle,
and you will eat and be satisfied. -- Deuteronomy 11:13-15

CPSC Administrative Office

Ilse Grünwald

Cell: 072 705 1183 (am)

- Email for administrative matters: admin@cpsc.org.za
- Email specifically for matters regarding CPSC CPD points: cpd@cpsc.org.za

CPSC Finance Office

Anita Snyders

- Email for all financial matters: finance@cpsc.org.za

BANKING DETAILS

CPSC (The Council for Pastoral and Spiritual Counsellors)

Nedbank

Branch: Woodlands

Branch code: 136-305

Account no: 1020501553

E-mail proof of payment to the CPSC Finance Office at finance@cpsc.org.za.

Please state your initials and last name as reference for any deposit made.

DISCLAIMER

While CPSC supports initiatives for equipping pastoral and spiritual counsellors, statements and opinions expressed in this newsletter do not necessarily reflect the views and/or opinions of CPSC. CPSC does not make any warranty regarding the information supplied. CPSC shall in no event be liable for any decision or action taken in reliance on this information.